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WEEKLY REVIEW.

—In a long letter that has been published, Sir Bartle Frere defends Dr. Kirk from the charge of having been negligent in the transmission of Dr. Livingstone's supplies.

—It is noteworthy that a motion in the House of Commons, by Mr. Henry Richard, in favour of international arbitration as a substitute for war, was carried by 98 to 88. Mr. Gladstone opposed it: the time had not come. It never will come by our waiting for it. With regard to this and other necessary reforms, we must stop waiting and *do*.

—The home correspondent of the *Friend of India* has rather a peculiar way of looking at death. Speaking of Bishop Wilberforce's death he says :

To my mind, in nothing was he happier than in the opportunity of his death. Passionately fond of riding and of the beauties of nature, and social in all his instincts, he was riding a delightful horse through some of the loveliest scenery of England, on his way to a charming dinner-party—and in a moment, when every sense was strung to the highest, healthiest enjoyment, he ceased to live to this world. A scene as out of one of Scott's novels is fixed on the page of English history, and *a cool delicious spot* of green turf is consecrated to Englishmen for ever.

The dinner-party that day could hardly have been charming.

—Dr. Jewett, an American physician, protests against the practice of giving stimulants to patients in the last stage of their illness.

Three-fourths of the adults who die are, by the order of their physician, brought under the influence of liquor, and not unfrequently to such an extent that the feeble brain reels under the power of the potent drug, and, for the first time in the life of the individual, perhaps, he is maudlin. Most likely, if his condition attract the special notice of relatives, nurses, or watchers, they will be assured by the doctor that the patient is delirious; and that is true, and it is often true when the delirium is not to be credited to the partial failure of the function of respiration, and the consequent action of decarbonized blood upon the brain, but the kindred action of alcohol. It was given "to prolong life," so it is said, "to support the failing strength," to give added force to the feeble, flagging pulse. But what man or woman sinking inevitably under some incurable malady would wish his friends to protract for a few hours, if it were possible, a painful existence by means that may cloud his intellect and endanger his sanity, so that in his last interview with the loved ones on earth he may possibly be maudlin? What in that condition would be the value of a Christian's testimony to the sustaining power of his faith in the Redeemer, of the hope of a blessed future, inspired by the religion he had long professed?

We have been at the dying bed of those who were ill prepared to appear before God, and who were so much under the influence of intoxicants prescribed by a physician, that they could not lay hold of the truths set before them. There is something unutterably dreadful about this. There *are* physicians who recognize in their patients a moral nature, and who do not think themselves privileged to sacrifice it in the attempt to galvanize into the semblance of life, the moribund body. The first physicians of England have signed a declaration to the effect that stimulants are much too freely prescribed in the treatment of diseases. A physician once acknowledged to us that one reason for such prescription was this, 'the patients like it.' There is reason to believe that if the use of wines, spirits, &c., was abandoned in our communities, very many of our doctors would find their occupation gone; but this hardly seems a sufficient reason for a lavish use of it as a therapeutic, or as a means of smoothing the passage from life.

—The letter of A. S. S. is written in very defective and scarce intelligible English, and we must decline giving space for it. If the writer will read the Gospels, with a willingness to receive light from them, he will not be long in finding out that Jesus claims the power to forgive sin upon earth, and to take it away, and claims oneness with God. This certainly and confessedly is what is wanted in this world, a Saviour that can save from sin, now and here. No one beside Christ professes to do it; Christ not only professes, but does it, for all who have the needed faith.

—The Parsees claim certain days in the year when gambling is no sin. In these they gamble with a good conscience, in others, without.

The *descensus Averni*, the downward path, is generally easy in this world; but reformation is a difficult thing. Evils that have been long tolerated and palliated become organic, and even when there is a sincere desire to eradicate them it is found exceedingly difficult. The longer we refuse to hear the voice of Divine Providence calling us to forsake our evil ways, the less confidently may we expect his help in doing it. It is comparatively easy for us to resolve that slavery is a sin against humanity and must be put down; to put it down, especially so to put it down that frightful harm shall not accrue, demands more wisdom than we seem to possess. The American war, continuing the length of an entire Presidential term, costing nearly two millions of lives, and burdening the nation with a national debt almost equal to that of England, is an example of what it costs to put away evil when successive generations have refused to hear the voice of God and receive his help in the matter. It is probable that for every life of an African lost in the attempt to convey these slaves originally to America, and in the perpetuation of the system, there was at least the life of one white man lost in the American war; and for every slave family desolated through the barbarities of the system, there was at least one white family thrown into distress and mourning. The books of the Sybils were at first offered to the Roman ruler in their integrity; being refused, a reduced number was afterwards offered; these too were refused, and the offer when made again embraced only three and the price demanded was exorbitant. In some such way, divine Providence offered to the United States in the last century the extinction of slavery, and the cost would then have been moderate enough; every year that elapsed saw the cost and the difficulties enhanced, until they culminated in the enormous sacrifices to which we have referred. It is most important that men should understand the lessons thus taught, and see the importance of plucking the plants of unrighteousness before they get firmly inracinated. The vessels of war that sailed for Zanzibar found on arrival there that the Sultan had signed the treaty abolishing the slave-trade. The officers and men immediately busied themselves to seize all the slave-dhows, liberating the slaves and burning the dhows. What was the result? The slave-dealers arriving with their gangs from the interior, on the coast, and finding no means of exporting the slaves, abandoned them, and are even said to have killed them for convenience' sake. We agree with the Swedish philosopher in his admiration of the exceedingly small allowance of wisdom which rulers deem necessary for the government of the world. Why could not this contingency have been foreseen and provided for? A man that cuts out a cancer without any consideration of the way in which the adjoining parts are going to be affected by the excision, is not the man for the occasion.

Some things are directly taught in Scripture, and others may reasonably be inferred from statements made therein. For the former the Scriptural authority is stronger and more satisfactory; as what may seem to one a reasonable inference, will seem to another unwarranted. Our correspondent A.N. finds in Scripture all the authority he thinks necessary for infant baptism, without finding there a direct command. Others are not satisfied with the warrant afforded by the alleged analogy between circumcision and baptism; the analogy seems to them to fail in more (and more important) respects than it obtains in. Circumcision was given to Abraham as a seal of his faith; but it was given to all of his male descendants, even though there might have been no piety in their ancestors for generations. In the days of Elisha all Israel went after Baal; yet the children of these idolaters received circumcision. There were national promises to the seed of Abraham, and the rite of circumcision was therefore national. Some believe that the Church of England is the national

church of England, and that all the people properly belong to it, and claim that all infants born in the land should be baptized in that church; if their idea were carried out, then we should have something like an analogy between circumcision and baptism. Judaism is hereditary; Christianity is from faith to faith; the former was propagated by generation, the latter by regeneration. Babes in Christ are persons of infantile faith. Christ is the birthright of every one born into the world under this dispensation; but he becomes the Lord and Saviour of men only when they actually believe on him; they then receive baptism, the seal of their faith. It is their privilege to bring their children to Christ, by persuading them to receive Christ, and we believe that this can be done (by the grace of God) as soon as a child is able to speak. The younger the child the easier is it to believe, supposing it to have been properly brought up; and we know of no reason why children of three or four years of age should not be baptized on profession of their faith in Christ. We hope to see the day when such things shall be common; when the hearts of the fathers will be turned to the children, and the hearts of the children to their fathers, all rejoicing in the same all-sufficient Saviour. We have no doubt that Christ dearly loves the little children; but our first obligation seems to be to make them know that love, and then give them baptism. As for the proselytes among the Jews, they and their children were circumcised as well as baptized. "The perfect silence of the N. T." is regarded by many as signifying just the contrary of what our correspondent supposes. And the silence of several generations regarding the practice, leads Neander to say, not that the practice of Infant Baptism was universal and undisputed, but that there was no such thing for the first two centuries.

As for the prefix of Rev. we discharge all and sundry from the use of it in addressing ourselves. We use it in speaking of others as we use the prefix Mr., which originally meant Master. We are forbidden to call any man Master on earth, but the use of the prefix Mr. does not seem to be a violation of this command. Minister, missionary, pastor, evangelist, might well be substituted for Rev.

We have been favoured with the Report of the Calcutta Committee of the Church Missionary Society for 1872. The C. M. S. has 16 European missionaries and 5 Native pastors in Bengal; 14 and 7 respectively in Oude and N. W. P.; 14 and 5 in the Punjaub; 1 Missionary in the Central Provinces; total 45 missionaries and 17 Native pastors. 11 missionaries are at home. From the names, we presume that one-half of the missionaries are Germans; this shows how much easier it has been to obtain missionaries from Germany than to induce English Churchmen to come out to India in this connection. There are also 7 Europeans and 6 East Indians engaged in school-work. At the various stations and out-stations, there is a Christian community numbering 11,719, in 113 congregations. The communicants are 2,473, one-fifth of the whole. There were 122 adults baptized last year. Contributions by Native Christians Rs. 6,012. There are 74 Anglo-Vernacular Schools with 5,828 pupils, and 162 Vernacular Schools with 5,288 scholars. The total expenditure on these schools (salaries of missionaries not included) is Rs. 2,17,000, and the receipts from fees and Government grants is Rs. 1,17,000. There are about 1,600 girls in the girls' schools. Very many of the matters that come under review in this Report, have already been noticed in our columns. The opinion is expressed that the Brahmo Somaj movement is no longer making progress.

There has been for some five years in Calcutta a gathering of Native gentlemen, not Christians, to read the Bible and engage in prayer. Once a year they celebrated an ordinance which they called the Supper of the Lord; but they steadfastly held aloof from receiving baptism. Last year the leader of this party died; but his funeral ceremonies were performed in the orthodox idolatrous manner.

The following account is given of the way in which an elderly Native gentleman was awakened:

He had a bedridden nephew, whom he used to visit from time to time. This nephew used to study the Bible on his bed of sickness, and read it to his uncle. Soon after, the uncle went to Calcutta, visited the missionary, and took away with him a Bengali Bible. Two months afterwards he came again, now well acquainted with the book. For many days he continued under Christian instruction, but had to endure a severe struggle before he could make up his mind to receive baptism. At last one morning he took the Bible in his hand and prayed, "O merciful God, show me by some text of Thy word what I ought to do." He opened the book, and the first text which presented itself was,—"Whosoever he be of you who does not forsake all that he hath, he cannot be my disciple." This determined him. But on his return to his home, after baptism, he was deserted by all his friends. His old wife alone remained with him. For three months he meekly bore the persecutions of the heathen, until at last their hearts were turned back again towards him.

It was an act of condescension on the part of God's Spirit to show this seeker his obligation in this way; but it should not be forgotten that the truth contained in the passage is always imperative, and may not be ignored or shirked by any one who would obtain salvation. The Rev. J. Brown, Santal Mission, says:

We are sometimes tempted to try some scheme for bringing over the people to Christianity *en masse*, because they always say, We cannot sever ourselves from our families, we cannot become Christian without a general agreement of the whole country. But we hesitate, because we know not whether it would be a judicious movement. We continue therefore to work on, warning every man, that by the help of God we may save some.

Rev. Mr. Reuther, Benares:

When I was the first time stationed at Benares—more than 20 years ago—there was violent opposition here against the Gospel. One day I was severely wounded by bricks being thrown at me. On another occasion I had a narrow escape of being thrown into the Ganges by the holy Brahmins of Benares. All this opposition has ceased, and the people are eveywhere friendly and confiding. Christianity is making progress, knowledge is spreading, caste begins to shake. The present generation may indeed not be privileged to see much direct fruit of missionary efforts, but there are signs of great things coming. The Hindu mind is unsettled and begins to long for rest.

A village for Native Christians, chiefly employed in the Government Press, has been established near Allahabad. It contains 79 houses. A Government school teacher, at Allygurh, a Brahmin, after resisting his convictions for 15 years, was baptized last year.

We are glad to receive the Report of the Orissa Baptist Mission for 1872-73. There are six missionaries and their wives, and six single ladies, labouring for the evangelization of 6,750,000 souls, the population of Orissa. The number of Jugonnath's missionaries (pilgrim-hunters), constantly employed in proclaiming his glory to the peoples and nations of India, amounts to 3,000 at the lowest estimate. During the half-century that the mission has been planted 1,000 persons were baptized on profession of their faith. In the fifty years, ten millions of Oriyas have passed to their account. There are 651 communicants in the churches of this mission. 32 persons were baptized last year. More than 50,000 copies of tracts and Scripture portions were printed. The Report contains some appropriate remarks on Dr. Hunter's work on Orissa. Dr. Hunter says: "Dr. Buchanan witnessed the car-festival in 1806, but even his clerical denunciations do not record a single case of self-slaughter." Now the remarkable fact is that Dr. Buchanan records two such cases. —We have marked some passages in this Report, for our columns.

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SATURDAY, AUGUST 30, 1873.

LAW AND FAITH.

A letter signed "A Believer" (see our Correspondence column) discusses the question of the Christian's relation to law. We entirely agree with the writer that the law, regarded as a ground of acceptance with God, is vain, whether to the believer or to the unbeliever. By the deeds of the law shall no flesh living be justified. To believe on Christ is to give up self and all the products of self, as a ground of dependence. We are under grace but not under law. By the law we understand the will of God expressed in commandments. Has the Christian nothing to do with the will of God expressed in commandments? Assuredly he has; the New Testament is full of them. Let us open almost anywhere; here, for instance, Ephes. iv. 25, what do we read?

Wherefore, putting away lying, speak every man truth with his neighbour; for we are members one of another. Be ye angry and sin not; let not the sun go down upon your wrath; neither give place to the devil. Let him that stole steal no more; but rather let him labour, working with his own hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness and wrath and anger and clamour and evil speaking be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

Here are laws, commandments, authoritative statements of God's will. The Gospel of the kingdom preached by Jesus is set forth in the Sermon on the Mount, which is very much a collection of laws. The decalogue is taken up by our Lord and expounded in a way to show its application to the heart; and before proceeding to this analysis of it, our Lord says, Whoso shall do and teach these commandments shall be called great in the kingdom of heaven; and at the close he says, Whosoever heareth these sayings of mine and doeth them, I will liken to a wise man who built his house upon the rock. The fruits of the Spirit are just the very things shown by our Lord to be demanded by the law. He that hath my commandments and keepeth them, says Christ, he it is that loveth me. Says John, His commandments are not grievous.—Paul tells us that Christ is the end of the law for righteousness to every one

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that believeth (Rom. x.); he is the end of the ceremonial law; he is the end of the moral law in its condemning power; he is the end of it as a means of justification; but is he the end of it as an expression of God's claims upon us? If that were so, then our salvation would be brought about by God's relinquishment of his claims, a statement that no Christian could tolerate for a moment. Look forward in the same epistle three chapters, and you find Paul asserting the claims of the law upon the believer:

> Owe no man anything but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Then shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying; Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour, therefore love is the fulfilling of the law.

True obedience begins with faith in Christ. The great mistake is to suppose that God's will can be done apart from the enjoyment of God's love. Without me ye can do nothing, is the first lesson the Christian must learn. Reconciled to God by faith in Jesus Christ, we are as branches united to the vine, and can bring forth the fruit that God demands by means of the Spirit dwelling in us. The Israelites were shown the character of the Messianic covenant in these words: "I will put my laws into their mind, and write them in their hearts." We suppose that the command to love God with all the heart, soul, mind, strength, is just as immutable as God himself. The law is good, says Paul, if a man use it lawfully. If he receives it as an intimation of God's will, which God's grace enables him to obey, he shall find it good, as David found when he said, Oh, how love I thy law. In the sentence 'the law is not made for a righteous man' the word κειται would be better rendered by the word 'affect.' In what sense does the law affect unrighteous men? It condemns them; and it restrains them. A righteous man is one who is reconciled to God and led by the Spirit and has a heart to do God's will. He does the will of God no longer under a painful sense of obligation, but as constrained by God's love shed abroad in the heart. The painful sense of obligation indicates the legal state; a mind affected more by the authority of God than by love. To be emancipated from this state of mind, he must look not to the law, but to the crucified and risen Saviour, and find in him all that his nature demands. "God is able to make all grace abound towards you, that ye always having all-sufficiency in all things, may abound to every good work." But this every good work is just the doing of God's will, written in precepts on every page of his word. For this is the love of God that we keep his commandments.

We recognize joyfully that the Christian is not only justified but sanctified by faith, and that without faith it is impossible to please God. A man is either led by his own will or by the will of God. If by the former, that is rebellion. The believer can only be swayed by the will of God. Through faith our own will is brought into harmony with the will of God; to be 'perfect and complete in all the will of God' is the aim of the Christian. To be reconciled to God is to be reconciled to his will, which is the will of him whose nature and whose name is Love. Do we then make void (nullify, displace) the law through faith? God forbid, says Paul: yea, we establish the law. In what sense it is established, we have endeavoured to show.

PERPETUAL MIRACLES.—XI.

A clear prediction, of unquestionable antiquity, of events and combinations that no finite powers could have foreseen, is a constant proof of the supernatural. Men may plead that they saw not the miracles which are recorded in the Bible, but the evidence of prophecy is something which they may see; and with regard to this evidence they are in some respects in a better position than those who lived in ancient times. We are not exhausting the subject; are doing little more than skim the surface; but the specimens we have given of these abiding miracles of omniscience, are sufficient to convince every unbiassed mind of the incomparable claims of the Bible to his serious and prayerful attention.

We have considered one of the prophecies uttered by our Lord; we will now look at one that was penned by an apostle.

In 2 Thess. ii. Paul says: "The day of Christ shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, setteth in the temple of God, showing himself that he is God."

Here the Christians of the 1st century are told that before the final triumph of Christ, there should be a falling away, an apostasy. He calls it the mystery of iniquity, and says it was even then working; but there was something hindering its development: 'he who now letteth will let until he be taken out of the way.' The coming of this wicked one was to be 'after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness.' It is to be a departure from the simple truth of the Gospel; the substitution of a system simulating it, but essentially distinct from it.

The first question that arises is, are there prophecies in the Old Testament referring to this apostasy? The apostle speaks of that man of sin, that opposer and self-magnifier, as though he were one already mentioned in prophecy. Let Daniel vii. be consulted. Mention is made of a horn (potentate) before whom three others are plucked up; he has eyes like a man and a mouth speaking very great things, whose look was more stout than his fellows; making war with the saints and prevailing against them; speaking great words against the Most High, changing times and laws. Now see Daniel xii. 36: "And the king shall do according to his will, shall magnify himself above every God, and shall speak marvellous things against the God of gods; neither shall he regard the God of his fathers, nor the desire of women." The context in Dan. vii. shows that this was to be after the Jews had been subjected to the Roman rule, after the overthrow of that rule, and its dismemberment into ten kingdoms. In Dan. xii. the prophecy is ushered in by this announcement: "The people that do know their God shall be strong, and do exploits, and shall instruct many, yet they shall fall by the sword and by flame, by captivity and by spoil, many days." Then "many shall cleave to them with flatteries, and some shall fall, to try them and to purge and to make them white." Here then we have the diffusion of true religion in the midst of persecutions and its ascendancy; then the corruption of the truth and the apostasy and the rise of the self-willed potentate.

We have, then, not merely an apostasy, but its character, foretold. Some power then existing stood in the way of its development; this should be removed. The man of sin is spoken of as an individual; so is he that letteth; this is in conformity with the prophecies of Daniel, where the four successive empires (Babylonian, Medo-Persian, Greek, and Roman) are designated four kings. But the language would certainly lead us to look for a system having for its head a succession of men of extraordinary pretensions. Now take Gibbon's history or any other history of Europe and see how the Papacy, after the removal of the Imperial seat from Rome, gradually arose, asserting one claim after another, until its pretensions became such as are altogether unmatched in human history. The Pope made himself greater than all objects of worship by creating these objects; men were to worship those whom he canonized; also by absolving men from obedience to the Most High, granting them dispensations and indulgences, for sins past and future. In our own day he has had himself pronounced infallible. That which might have seemed to another the glorification of Christianity, was seen by the apostle to be its apostasy. So the adversary offered to Jesus the kingdoms of the world and the glory of them, if he would only do homage to him, the prince of this world. What Jesus rejected, some that called themselves his vicars grasped at. Now observe how this system has endured. One would have thought that the diffusion of Gospel truth would have annihilated it; that the open Bible, in the vernaculars, would have left it no standing-room in Europe. Such no doubt would have been the case if the truth had been fully embodied in the lives of Christians as well as conveyed in their hands. But the system exists, and is still a mighty power, and the spirit of it is penetrating other systems. We cannot now do more than refer thus briefly to the prophecy in its main outlines and more conspicuous features. But let any one place himself in the year 54 of the Christian era, and endeavour from what then was to cast the horoscope of what should be in Europe, in the eight centuries then future, and he will recognize the fact that none but an inspired pen could have recorded this prophecy.

THE SUNLESS NATION.—VII.

(An Allegory.)

Oh, how lustreless, unprofitable and dishonourable now appeared to me all my past life! I marvelled greatly at the infatuation which had made me prefer darkness to light, a world of man's making to the glorious universe of God, the blunders of human ignorance to the revelations so condescendingly made by infinite wisdom. The abode of freedom was seen now to be a prison; the liberty of self-will a miserable bondage to sin; the rivalry in tanks, ponds and lakes the most pitiable childish delusion. I now saw the error of my philosophic friend, in dreaming of a self-recuperative power in man. I saw that all goodness was the effluence of Him that sits upon the throne, even as light is the effluence of the sun; and as the light of yesterday avails not for to-day, so must the goodness that came to us yesterday be replaced by new goodness to-day. But specially was my mind entranced with the contemplation of that love that moved the Lord of light so to interest himself in our worthless nation as to send his cherished son to open up the means of escape

from it. While I was emerging from the city under the guidance of my mutilated friend, he explained to me the wonderful devotion of this Son. The people had chosen gaslight, rejected sunlight, and reared massive walls to exclude it, and were continuing daily and hourly to manifest their extreme hatred of it by the smoke of the coal which they consumed, and their one supreme petition was to be left alone in the mansions they had so laboriously prepared for themselves. There were indeed some among them who freely admitted that there were yet certain things wanting, to make their city and country a truly desirable abode; and it was even reported that there should come some day from the palace of the Lord of glory, a helper who would put an end to the trapdoor nuisance, and remove a great many of the inconveniences from which they had to suffer. When the Son actually came, however, these people would have none of him, and constantly affirmed that he misconceived their true need. The Son came not with an angelic host, not with a great display of authority, but with such occultation of his power as gave him the opportunity of revealing to the people his kindliness and readiness to deliver. For they were exceedingly mistrustful of any one who came professedly from the sky-city, looking upon him as a bailiff summoning them to meet detested claims. Hence the necessity of such a course as was pursued by the Son. He was actually found in the place of children, a child with the others, in the uppermost story of one of our houses, under a window that had been opened by some unseen hand above. When he left this place to dwell in our gaslight, there was the stone upon his head. He laboured at a humble occupation, earning his bread as others. He was the servant of others, coming when he was called, going when he was sent, doing work for this and that man, chidden without cause, cheated of his pay. At length he began to speak to men openly about their disloyalty and folly, protesting strongly against the gaslight, and proclaiming the excellency of the sunlight. This gave offence; but at the same time he began to show the power that had been latent in him, and went so far as to lift up again some that had gone through the trapdoors, and to shut some of these opening doors; so the people bore with him in the hope that he would do for them what they wanted. You must know that there are some buildings in that city of a peculiar character; there are windows of coloured glass in the roof, and there is also gaslight, and the mixture of the light from above and the gaslight makes a peculiar light. By an occasional visit to these places, the people fancy that they are paying a tribute to the Lord of light, which will hinder Him from prosecuting his claims against them. Many persons are connected with these buildings who are paid for their industry in mixing the lights. Now the Son was more vehement in his denunciation of this class, than in his opposition to any others; and they so deeply resented it that they were constantly planning how to get rid of him. A good many however clave to him, and were employed by him in opening up the various passages that lead from the city to the sunlight. These passages were not quite completed when the time came for the Son to return to his Father; the earthquake that occurred when he descended into the subterrane, completed them. His enemies took him and after subjecting him to every indignity compelled him to go through the trapdoor of the vile. *Compelled* him? Did he not raise men from the subterranean darkness? How then should human compulsion avail against him? It was for others, not himself, that he brought these great powers to the sunless nation; he never would use them to relieve any personal distress; and he saw that he could do more for the people by allowing them thus to deal with him, than in any other way. He compelled the Lord of that lower darkness to give him the right to close all the trapdoors for those who should become his followers.

CORRESPONDENCE.

A WORD TO BELIEVERS.

To the Editor of the "Bombay Guardian."

SIR,—Kindly permit me to inquire what is this grace in which I as a believer stand. What has it done for me? Where has it placed me? What obligations has it laid upon me? These questions are surely of the very last importance to be seriously pondered by the child of God. Let me unfold them somewhat. What is grace? Is it not that which is done from pure good-will or favour? The grace of God in Christ is of this character. Man had broken God's law, was utterly ruined and entirely destitute of hope. Our blessed Lord's rejection and death fully proved this. But, besides, man was helpless, without strength, and therefore in due time Christ died for the ungodly. The sinless One was made an offering for sin. The pure and spotless One was made accursed for guilty man, and in Him every demand of the broken law was fully met. Hence the declaration that God can be just, and the justifier of him who believes in Jesus; and that the believer thus justified is not under law, but under grace. What is it then to be under grace? This is surely a question that demands the serious attention of the child of God, seeing that his spiritual growth depends upon it. To be under grace, then, is to be brought nigh to God by the blood of the Cross, and thereby to be kept in the new relationship of son of God in which grace has placed the believer. He is therefore to show forth the praises of Him who hath called him out of darkness into marvellous light, and to be holy and without blame before Him in love. In all this a principle is clearly at work which has no connection with that of law as the rule of the believer's life. God's word declares that I, a believer, am dead to the law but alive unto God, and that I should bring forth fruit unto God, namely, the fruit of the Spirit. This is very different from being under the law, which can do nothing but work wrath and curse. Am I then, as a child of grace, without law? Far from it, thank God. The law of the Spirit of life in Christ Jesus has made me free from the law of sin and death. How then can I be under the law if freed from it? Impossible. And yet some affirm that I am, and say that it is still my rule of life. Blessed be God for the revelation that against the fruits of the Spirit (fruits of grace) there is no law, as indeed there could not be, seeing that the law is made not for the righteous, but for the unholy and profane. Does not the believer, then, who puts himself under law as a rule of life entangle himself with a yoke of bondage? or can the believer who makes the law his standard attain to that perfection of Christian growth which is set before him in the word of God, or be said to be drawing out of his fulness even grace for grace?

A BELIEVER.

BIBLICAL AUTHORITY.

To the Editor of the "Bombay Guardian."

SIR,—It is one of the cheering aspects of the Christian Theology of the present day that there is a tendency to look to the Scriptures for authority rather than to doctrinal statements of the Church made since the days of the Apostles.

The result, no doubt, will be a thorough revision of the statements of many doctrines. The scriptural doctrines themselves will not be changed, but only the manner of stating them, which is very important.

Many of our doctrinal statements were developed in the midst of controversy, or to meet some particular heresy, and, as might be expected, we have partial views or distorted statements.

The same is true of may of our duties and practices. We need to go again to the source of authority, and see whether we are authorized to live as we live, and work as we work.

To the law and to the testimony—to Christ, the end of the law for righteousness' sake. We want biblical doctrines, biblical practices, biblical lives.

A recent number of the *Guardian* contained a letter by a "BIBLE CHRISTIAN" referring in a doubtful way to the biblical authority for certain practices of many Christians of the present day. Omitting the subject therein contained which had been admirably disposed of in the editorial that called out this letter, it is proposed by the writer very briefly to consider the biblical authority for those practices; and in the following order:—

"The observance of the Sabbath;"
"Infant Baptism, and Confirmation;"
"A threefold order in the Ministry;"
"And the prefix of Reverend."

None of these practices are universal, I believe, yet all may be said to be very general; but what *biblical authority* have we for them?

[We omit, for reasons stated in our last issue, our friend's remarks on the Scriptural authority for the Christian Sabbath.—ED. *B. G.*]

As to Infant Baptism and Confirmation—for both may come under one head—our question is simply, "Have we biblical authority for the practice?"

In the new dispensation baptism is the seal of faith. Now faith is an act that requires intelligence, knowledge, and a heart disposed toward God. How can an infant possess these? It does not. Then how can it receive the seal of faith which it does not possess? So we should reason, and so reasoning we never should baptize our children. And so reasoning, the Israelite never would have given the seal of faith in the old dispensation (Rom. iv. 11) to his child.

The reasoning is as good for one as the other.

God commanded the seal of the father's faith to be given to the child.

This practice was instituted when Abram received his new name, and was observed through all the generations of the Israelites until Christ the new Lawgiver appeared and gave baptism as the seal of faith, instead of circumcision.

Infant baptism in the case of the reception of the families of proselytes had been long practised before our Saviour's day. When therefore He gave baptism in the place of circumcision as the seal of faith, we should look for a prohibition of the practice if the seal of the faith of the parent were not to be given to the child. A people trained as the Israelites had been by God to consider the relation of the child to the parent to be so intimate that it might almost be said that the parent included the child, could not be expected to forego such a principle in practice unless directly forbidden. But there is no such prohibition, nor intimation of one. The perfect silence of the New Testament on that matter shows conclusively to the mind of the writer that the practice was observed with entire approval.

It was not until several generations had passed that a word was spoken against it. Then, because it was looked upon in a somewhat superstitious light, the practice was discredited and spoken against. This silence is the strongest proof possible that it was practised and still is authorized. Until we have a direct prohibition, we are under obligation to give the seal of the parent's faith to the child. We have no such prohibition, and the principle, most appropriate and wise, remains in force. Every believing parent has biblical authority to put the seal of his own faith upon his child, and thus, having him solemnly recognized as a child of God, baptized into the name of the Father, Son, and Holy Spirit, *to train him up in the nurture and admonition of the Lord*, not as a heathen, but as a Christian, in Christ. The child thus trained will never know what it is to become a Christian, for he will have grown up in the Lord. On such an understanding the Apostle writing to the *Saints* and *Faithful* of the churches at Ephesus, Colosse, &c., addresses himself, among others, directly to the children, and says "Children, obey your parents, in the Lord." He does not say, Obey those parents who are in the Lord—that would be useless; he was writing only to such. But "obey in the Lord your parents." The sphere and element, as it were, in which they were to live and obey their parents was "in the Lord," a religious life. Just as we are to offer all worship in the Lord, and live "in Him." Confirmation grows out of Infant Baptism, and corresponds to the voluntary acknowledgment of individual obligation which the youth under the old dispensation made when about twelve years old. That connection is its only scriptural authority. It is fit and appropriate when truly made. It has been much perverted and brought into disrepute by being made a mere formality, to which parents bring their children too often without having trained them up in the nurture and admonition of the Lord. The parents disregarded their covenant vows; the children grew up not in Christ; and there is nothing to confirm. Let parents fulfil their obligations, and their children will *grow up in the Lord*, true Christians. Then, on attaining years of responsibility, a public ceremony to confirm them in the faith in which they have have grown is appropriate; and if not scriptural is not unscriptural, though to my mind it is quite in accordance with Scripture.

As to a Threefold Order in the Ministry, I believe those who maintain it do not found it on Scripture. Elder or Bishop (as the Greek or Hebrew word for the same office) may be used, or Pastor may be used, interchangeably to represent one officer, which with that of Deacon make all the officers of any church mentioned in Scripture.

Of course the office of an Apostle could not descend, as an Apostle was one who had seen the Lord and had been appointed by Him to testify thereto. And Missionaries and Evangelists, not being in any sense church officers, cannot rank or take order with the Bishops and Deacons.

The prefix of the word Reverend has no biblical

authority whatever, and, as it is far from being the most appropriate, the sooner a more suitable title, as Elder, Bishop or Pastor, Missionary or Evangelist, as the case may be, shall be substituted for it, the better.

Yours, &c.,

A. N.

Epitome of News.

Saturday, August 23, 1873.

—*N. Y. Christian Advocate:* "Upon the public thoroughfares of most of the large cities of this country may be seen, at all hours of the day, and far into the night, small half-naked children playing on instruments of music, and reaching out the hand for money. Many bestow upon them a few pennies without giving one thought as to what becomes of the alms thus bestowed. From recent developments it appears that an outrageous system of traffic in these Italian children has been carried on in this country for more than twenty-five years without attracting the serious attention of our Government.

"It is now estimated by competent authority that at least ten thousand of these friendless children are held in the most abject bondage, and treated with heartless cruelty by vile wretches who live in idleness and drunkenness upon the money gathered by these children.

"But the Consul-General of Italy says there has never existed in his country any systematic kidnapping of children. The dealers are able to obtain them freely by a *regular contract with the parents*. These contracts, having never yet been forbidden by law, are valid, and secure to the dealer all the right which the parent had in the child.

"These dealers, having thus secured their quota of living merchandise, readily reach Castle Garden. The next step is to dispose of them to masters, called *padrones*, which is done by private sale or public auction, the prices ranging from $100 to $300 for boys, and from $100 to $500 for girls, while some exceptionally *beautiful* girls bring even $1,600.

"The Consul-General states that by his suggestion there have been enacted in Italy recently stringent laws against this whole business, making it a grave felony for a dealer to contract for a child, and for a parent thus to dispose of it. And he gives it as his opinion that if our Government will follow the example of England and France, and so revise our extradition treaty with Italy as that these *padrones* may be sent home and punished, the whole business will cease. France and England were cursed with the presence of these vile wretches till they enacted laws which drove them to our shores."

—The same: "A leading medical journal says that sleeping-rooms should always be so arranged, if possible, as to allow the head of the sleeper to be turned toward the north. Frequently, in cases of sickness, a person will find it impossible to obtain rest if his head is in any other direction, and often a cure is retarded for a long time. This arrangement for the sleeper puts him in harmony with the electrical currents caused by the motion of the earth on its axis."—We have heard of this before, but were somewhat sceptical, and are.

Monday, August 25.

—Intelligence has been received of the wreck of two steamers in the China trade, the *Kwangchow* and the *Singapore*, near Cape Guardafui. The intelligence was brought to Galle by the French transport *Tarn*, which is on the way to Saigon with troops, and which had picked up two of the crew of the *Singapore*, and the captain and part of the crew of the *Kwangchow*. The *Singapore* left Foochow on 17th June with 2,476,000 lbs. of tea, and the telegram says she was wrecked south of Guardafui, and that thirty-four passengers and crew were captured by the Arabs, who were treating them badly. The captain of the *Kwangchow* states that his steamer can easily be got off, as she is lying on sand and making no water. The Arabs were plundering and threatening the crew. It is expected that the S.S. *Dalhousie* will be despatched from Aden to give assistance.

—*Indian Statesman:* "A North Arcot correspondent states that on the 8th instant a number of Wudders were engaged digging gravel for road-making. They began to dig away and allow the earth to keep above them as a sort of shed. There were seven coolies at work in the pit, six men and one woman (with child). All of a sudden the earth gave way and buried the Wudders and suffocated them. Only one man was taken out alive, the others were quite dead. The cooly who was saved was taken to hospital, where he expired. The top of the pit was about 13 feet square, and the thickness of the earth about 2½ feet."

—*Pioneer:* "The statement of the earnings and expenses of Indian railways during the half-year ending 31st December 1872 conveys some curious information. For instance, the Madras line during that period earned over 30 lakhs and spent less than 16, while the Sind, Punjab, and Delhi, earned 25 lakhs and spent 23 of them! Moreover, the expenditure of the Sind, Punjab, and Delhi line is *exclusive* of the cost of rain-damage repairs, which amounts to Rs. 7,01,771 for the half-year: so that line actually worked for the last six months of 1872 at a loss of about £10,000 a month! The East Indian Railway earned 119 lakhs during the six months and spent 66; the G. I. P. earned 70 lakhs and spent 54,—an unsatisfactory disproportion, but owing in great part to the very heavy charges for 'special and miscellaneous expenditure.'"

—*Monthly Reporter of the British and Foreign Bible Society:* "It is no easy matter to carry on the work of the society in such a country as Hungary, peopled as it is by numerous distinct races, speaking different languages, and yielding allegiance to various communions of orthodox and corrupt churches. But where God has a purpose of mercy towards any people, darkness soon becomes light, and crooked things are made straight, streams break out in the desert, and the wilderness becomes a fruitful field. Mr. Millard, in the course of his correspondence, has more than once alluded to the awakening that has taken place in Hungary, and the following striking incident, recorded by one of his colporteurs, confirms the statement, and illustrates it in a very remarkable manner:—

"'My sales are not at present very large, but we are permitted to witness strange things. We have seen children of twelve years, and greyheaded men of eighty, listening with rapt attention to the message of grace, and crying for mercy. This is a glorious time. The kingdom of God is coming with power. Men and women are thirsting after salvation. Only one thing is lacking, and that is labourers. If God would be pleased to send these, the harvest would be great.'"

—Health Talks in the *Advance;* these facts need to be recorded, that posterity may know what to think of our nineteenth century: "While many things are sensible in the dress of these days, there are two things, yea three, which move our souls—the long dresses, the heavy dresses, and the loads upon the hips and back. The first are, when worn in the street, simply filthy, repulsive in themselves, and then they stir up a cloud of dust which is injurious to the lungs. They impede free motion, all which may be well enough in a Chinese woman who has no feet to speak of, and is a higher order of animal, but they are a great hindrance to a woman who has the work of life to do, as the majority of women have in this country. Then the weight of these garments is something fearful, especially as it rests so much upon the back and hips. I know, for I once lifted one of those gowns from a chair, and it might have been weighted with lead. Imagine a delicate frame, which God made for motion and action, exhausting itself to carry about this heavy load of clothes. Will any one be wise enough to understand?

"And no matter what the vagaries of Fashion, she must be followed wherever she leads. Time only will make things vulgar which are now admired. But really the protuberances and exaggerations are something painful, and in some cases ridiculous, even if they are decent. With matters of taste or even of propriety I have here nothing to do. But what is one to conclude when the shop windows are filled with all these appliances for supplementing the natural graces of the human form divine? I have to do with the health question, and when I see the standard set up, of stays that nearly cut the form in two, and compare it with the natural figure, I can only cry, Why kill yourselves by inches, to reach a false standard of taste? Why deform yourselves? And when I see this 'protuberance,' made of heavy iron bars, or, worse still, of rubber cloth, to be blown up, like a life-preserver, for so the shop windows instruct us, I cannot but cry out. This heating water-proof load, upon the most delicate and sensitive portion of the spinal column, then, is likely to be a rich harvest of spinal troubles and kindred weaknesses. Men had pain when they carried heavy cartridge-boxes in the army days, and means were taken to spare them the concentrated fatigue! And that was only on the march. What if they had, like women, to carry a cartridge-box all the time!"

Tuesday, August 26.

—The fall of rain in Byculla up to Sat., 23rd inst. was 43 inches. Heary rain has since fallen: in the Fort from 9 A.M. on Sunday to 9 A.M. on Monday 8 inches 92 cents fell.

—*Indian Statesman:* "A Persian journal reports that an earthquake at Bunder Abbas has destroyed fifteen houses, and caused the death of fifty persons."

—*Calcutta* correspondent of the *Indian Statesman:* "The Government of India has resolved that the work of re-opening the silted-up channels of the Hooghly district shall be undertaken, and is understood to have sanctioned the necessary expenditure. That word expenditure gives the clue to why the terrible epidemic fever which, for now ten years, has been devastating whole districts of this province, was not years ago grappled with and extirpated."

—*Lucknow Witness:* "We are sorry to hear by private advices (as well as the contemporary press) that cholera of a most malignant type is raging in Roy Bareilly. The number of deaths is said to be twenty-five or even more per day. We trust its ravages may soon be stopped. The Civil Surgeon of the place is said to have been greatly overworked in discharging his duties."

—"We learn that Agra was visited by a great flood last week, resulting from a rain of forty hours' duration. The damage was considerable. In the city alone it is reported that between three and four thousand houses have fallen. The massive wall of the outer courtyard of the Taj has been considerably injured. It is proposed to organize some scheme for the relief of the sufferers."

—*Indian Church Gazette:* "By a return recently obtained, it appears that the number of railway servants upon the E. I. R. who are members of the Church of England is, with their families, 2,416; on the Oudh and Rohilkund, 333; on the Punjab and Delhi, 280; and on those stations of the G. I. P. which are within this diocese, 396. This gives a total of nearly 3,500. These returns are in all cases furnished by railway authorities."

—The Yarkand Mission, of which Mr. Forsyth C.B., is the head, is about to start, or has started. "A piper of the 72nd Highlanders with full Highland costume is expected to form an important element in the *personnel* of the Mission."

—*Friend of India:* "While the experiments of Dr. Kenneth Stuart in Calcutta and Dr. Balfour in Madras in applying cashew-nut oil to both the forms of leprosy are meeting with only partial success, the Madras Surgeon in medical charge of our penal settlement at Port Blair believes that he has made a more important discovery in the same direction. He is of opinion that leprosy can be cured by the oil of the Gurjun tree. A correspondent says:—'I cannot help seeing that every leper in the settlement is being cured fast of this loathsome disease. In no case has there been the slightest failure, and the disease has been arrested at every stage.'

"The oil of the Gurjun Balsam, or Wood Oil, has long been used all over India by the natives for skin diseases and sores."

—We give the following extract from an interesting article in the *Friend* on the Sambhur Salt Lake: "From the village of Dodo, forty-two miles from Jeypore, the Sambhur Lake is sixteen miles distant in a northerly direction. It is surrounded by an arid and sterile country, and edged with low hills belonging to the Aravullee range. In the immediate vicinity of the town of Sambhur the soil is fertile, and when water can be had splendid crops are reaped. But a sufficient supply is rarely met with, the average rainfall being about twelve inches, while further west, in Marwar—the region of death—rain seldom falls and water for irrigation can only be obtained at a depth of eight hundred feet from the surface. The Lake very rarely contains water in the dry season. All that can be seen is a mass of dazzling roseate efflorescence caused by the crystallization of the salt, relieved with patches of brine in course of evaporation. Forgetting the seeming ice-heaps, and remembering the fact of the thermometer being well above 130°, with a fairly respectable hot west wind blowing, the writer says the appearance of the Lake at this time always reminds him of the pictures in Dr. Hay's 'Open Polar Seas.' No sooner does the *bursat* open than the desolation of the scene is transformed into one of great beauty.

"Fifty-two thousand tons of salt form the yearly out-turn from the Sambhur Lake. The supply appears to be inexhaustible, and with proper working treble the present quantity might be obtained. The salt is of three colours, blue, white, and red.

The blue colour owes its origin to the lake silt being enclosed within the crystals, or covering them; while the red is due to some form of microscopic animal or vegetable matter, abundantly propagated when the sun's rays are most intense. The size of the crystals, as well as the colour, regulates the selling price, which varies from eight to seventeen annas per maund. Last year the carriage required for exporting all the sales amounted to 300,000 bullocks, 66,000 camels, 18,000 carts and 5,000 asses.

"No geologist, we believe, has yet examined this immense salt source, which more than equals in quantity the Polish mines at Wielitska. The general opinion, however, is that the salt has been washed from the neighbouring Permian rocks and carried by surface drainage into the Lake."

—"*Friend of India*:." An unparalleled feat in navigation has been performed by Captain Potts of the ship *Tenasserim*, recently arrived at Calcutta. He has made the passage round the Cape in seventy-two days. The first two weeks he ran more than three thousand miles, and from June 8th to June 29th no fewer than 7,386, or an average of eleven miles an hour. A Suez Canal steamer that left England on the same date arrived here only eight days before the *Tenasserim*, which had sailed over 14,000 miles in the time the steamer had taken to go 2,000."

—"The *New York Observer* describes a Mission at Shechem or Nabulus, between Gerizim and Ebal, under the direction of Mr. El Karey, a converted Arab, supported by a Baptist society in England. He has a small church and girls' school. He practises medicine among the poor. The number of Samaritans there is now only 150; they bitterly oppose Christianity. They profess that their high priests have kept a record of events during their office from the earliest periods of Jewish history to the present time. Mr. El Karey obtained from the high priest a transcript of a portion of this record. It is written in Hebrew, and embraces the names of nine high priests before Christ, giving the date of their periods of office, and eight after Him. The record made by Shoboth in the nineteenth year of his office is as follows: 'Our enemies at Jerusalem crucified Jesus Christ, the son of Mary, about the year 4281 after the creation.' If testimony were needed to establish the facts of the life and death of Jesus Christ, we have here the admission of them by his most inveterate enemies."

—"While the Church Missionary Society is hesitating whether to enter Persia, where Mr. Bruce already is, the American Presbyterians have resolved to occupy Teheran as a mission station. The Rev. J. Bassett, of that mission, writes from Teheran, heartily advocating the movement. There is no station in Persia west of Teheran nearer than Tabreez, more than 400 miles distant; none to the eastward nearer than India; and Teheran is the only tenable ground for missionary labour designed to reach either Eastern Persia or the Tartars of Toorkestan. For the evangelization of Central Asia the establishing of this station seems very important. Teheran has a population of 130,000 of whom 100 are Europeans, 2,000 Jews, and 1,000 Armenians."

—"A legacy of a lakh and forty thousand rupees was left half a century ago to the Calcutta Armenian Church by an Armenian gentleman. The fact has only just been discovered from the records of the High Court."

Wednesday, August 27.

—*Deccan Herald*: "During the storm on Sunday a woman and a man were struck by lightning near the Luckree Pool in the City—the woman was killed on the spot. We have heard of two or three persons who have been slightly injured by the lightning; and from the character of the storm we expect to hear of further damage. Rain fell very heavily at Khandalla, Lanowlee, and all along the road between this station and Bombay. At Sholapore, and especially at Decksal (where rain was much needed), heavy rain fell."

—"A very melancholy occurrence took place last week at Barsee Road Station. The wife of a Colonel in the army was proceeding with her husband to Goolburga; though she was very ill all the way from Callian, she insisted on going on until she came to Barsee Road Station, where a child was born and the poor lady died. The Railway doctor in charge at Decksal, after trying in vain to persuade her to remain there, went on with her to Barsee and remained in attendance until the end. The sad event has given a shock not only to the friends of the lady at Sholapore, but to all the employés along the line. There ought to be strict regulations to prevent sick people from continuing their journey in opposition to the advice of the Railway surgeons, who are the proper persons to give advice in such cases."

—A Sholapoor corespondent of a contemporary has the following:—"Some men had entered the temple of Sidheshwar here who were suspected of serving the idol in the same way in which that of Vithoba was served at Punderpoor. They were driven off and got a severe beating as a reward for their iconoclastic zeal. The public mind is very much enraged here."

—*Indian Statesman*: "Doctor Evatt, of the 25th K. O. B., at Jubbulpore, the zealous champion of total abstinence, has opened a medical school in connection with the regiment, which all soldiers are at liberty to attend, and has commenced giving a course of instruction on the diseases to which British soldiers are subject in this country, their diagnosis and treatment; also on the nature of wounds received in battle and their treatment, &c., so as to enable a soldier to help himself as well as his comrades in times of emergency."

—*Levant Times*: "A painful incident occurred in connection with the illuminations on Wednesday night. Mr. J. L. Haddan, C. E., Ottoman Engineer of the province of Aleppo, had charge of the electric light and other displays in front of the yali of Rashid Pasha, Minister of Foreign Affairs. On awakening, Mr. Haddan was dismayed at discovering that he was totally blind—the result, there can be no doubt, of watching the electric light, which was one of extraordinary power. His medical attendant happily has reason to hope that in the course of time the patient's sight will be restored."

—*Golden Hours*: "We have an example of the way in which after long wakefulness accompanied by much physical exertion sleep will overpower even a strong man, in the following quotation from Mr. MacGregor's 'Voyage Alone in the Yawl *Rob Roy*.' He gives this account of his arrival at Dover after a perilous voyage across the channel from Havre:—'I went up to the Lord Warden Hotel, meaning to write home, dine, and go to bed, after fifty-three hours without sleep; but while waiting for the servant to bring hot water, and with my jacket off, I tumbled on to the bed for a moment. Then it was three o'clock P.M.; soon, as it seemed, awake again, I saw it was still light, and bright sun shining; also my watch had run down, the water-jug was cold, and it was a puzzle to make out how I felt so wonderfully fresh. Why, it was next day, and I had soundly slept for seventeen hours.'"

Thursday, August 28.

—*Bengal Christian Herald*: "The Calcutta Missionary Conference have appointed a Sub-Committee to confer with the leading members of the different sections of the Bengali community about the best means of suppressing the growth of impure literature in Bengal."

—"We have received the following lines from a student of the Bishop's College anent the circular of the Preachers' Association we published last week:—

"'It is not a little gratifying to us to see the exertions of the "Association of Preachers" at Mirzapore in behalf of Christianity. Their late movement calling upon all native preachers, from the Himalyas to Cape Comorin, to devote the 21st of September to prayer, for rendering the cause of the Church Militant triumphant throughout the length and breadth of our land, is really an event in the annals of Indian Evangelization. May the blessed Holy Spirit descend upon them, as in days of yore, in cloven tongues of fire, that they may make known to our benighted countrymen the saving grace of God with all the zeal and eloquence of the Apostolic age. If all those of our land that profess the name of Christ be animated with a like spirit, we may be able in a short time to bid defiance to idolatry.'"

—*Overland China Mail*; Japan: "Promotion in the Japanese army is in future to be by merit.—Silk traders must henceforth undergo an examination in their knowledge of silk.—The Government has authorized the examination of culprits by torture.—Great dulness prevails in trade.—Some sad tragedies have occurred in consequence of the rabbit mania, which has not yet quite died out.—Chinese are importing cotton largely to Japan.—Very heavy weather prevailed on the S. W. coast on the 11th and 12th ult.; no lives lost.—A Japanese doctor has opened a leper hospital, in which it is asserted he effects perfect cures in a few months.—A fresh complication with Corea is announced.—Local uprisings have been plentiful, but have for the most part been suppressed.

China: "A typhoon, in which several vessels were lost or injured, passed over Amoy on the 21st and 22nd ult.—Li-Hung-chang has accorded to a Chinese contractor the exclusive right of working coal and iron mines in the northern provinces, provided no Europeans are employed.—An expedition is to be sent to Formosa to coerce the aborigines into treating shipwrecked mariners with hospitality.—It is rumoured in diplomatic circles that the result of the Audience will be of considerable advantage to foreign interests.—The P. & O. and S. S. N. Companies have entered into an agreement for through traffic between the Riverine and Northern ports and London.—A good deal of damage has been done to vessels at Shanghai by recent gales.

Friday, August 29.

—*Indian Mirror*: "In no part of India is indecent language in such universal use as in the Punjab, and notably in Lahore. Women of respectable families would go about the streets in crowds chanting the most abominable verses that a corrupt imagination could invent. In Bengal the evil is fast becoming intolerable. Calcutta, as the chief city of Bengal, is the very focus of all manner of obscenity. Houses of ill fame being promiscuously interspersed in every locality and neighbourhood, the wretched inmates and frequenters thereof, day and night, utter abominations which often make life in decent households a sore trial. Well-clad and decent-looking Babus who, in any assembly, would pass for educated and enlightened men, take delight in exchanging jokes and expressions, in singing songs, and reading books, which in any other country would compel them to see the gaol.

"There are certain seasons of festival, like the *Holee*, when the Hindustani population of the city revels in obscenities the parallel of which is to be seldom found in the world. No respectable woman passing through the Native quarter is safe. Year after year this goes on unchecked.

"We are glad to find that a society [for the suppression of this evil] is about to be formed, under the auspices of the Calcutta Missionary Conference. Some Native Christian gentlemen seem to feel the existence of the evil as much as we do, and they have invited the coöperation of the leading members of our society to take some practical steps in this important reform. We hope the invitation will be cordially responded to."

—On Tuesday evening a young Hindoo labourer maddened with drink, on returning to his house after a procession with a figure of Gunputtee, commenced creating a great row with his companions, tearing the clothes he found in the room, breaking open the boxes, and smashing to pieces the sacred image, concluded with rushing out of the house and drowning himself in the tank in Gilder Street."

—*Bombay Gazette*: "The appointment of the Rev. A. P. Hogarth, B.D., who arrived in Bombay on the 13th of this month, to be chaplain of the Church of Scotland at Kurrachee, is officially notified.

—*Times of India*: "An atrocious scoundrel, named Mahadeo Hurjee, one of those men that prowl about the streets of Bombay and obtain a precarious livelihood by robbing children of their ornaments, was arrested by the police on Wednesday night, on a charge of attempting to cause the death of one Jumnee, a girl about six years of age, by drowning her in a well. It appears that after taking her to a well at the back of the haystacks near the Victoria Gardens, he stripped her of her ornaments, and threw her into the well unperceived by anybody. The well is a large one, about 44 feet in circumference, and having 24 feet of water in it with a parapet wall 4 feet high all around it. Fortunately there were some trees growing at the side of the well, and their boughs reached to the surface of the water. The little child had the presence of mind to cling to one of these when she first rose to the surface, and then commenced to cry for help. Her cries attracted the notice of a Hindoo woman, who was about fifty paces from the well, and on proceeding towards the spot saw the child in its perilous position." She ran for help, and the child was, providentially, saved.

—The Str. *Sunda*, with outward Indian mails, left Aden for Bombay at 2 P.M. yesterday the 28th.

—Deaths last week—305.

Selections.

BEGINNING AT ONCE.

There is a great gain in beginning at once to be a Christian. Beside the time lost that might have been given to God and men, there is the matter of personal development. The old notion that all the saved are alike by virtue of getting into a city the entrance to which constitutes salvation is well-nigh exploded, and it ought completely to be. Death is a line. He who steps over finds himself on that side what he was on this, and his heaven is limited by his capacity. Just as, in this life, two persons may not get the same amount of pleasure from one of Beethoven's symphonies, so in heaven one person may find a thousand times more than another, because of developed capacity and fitness to receive. He who stands on the border-land the truest in service, and the most highly developed will be the best fitted to enter in and possess the glory and happiness and beauty.

Since, then, Christianity is the law of human perfection, any lack of allegiance to it is high treason against man. The life of one is inextricably intertwined with the other. Not a selfish thought is entertained, or a selfish wish harboured, but is a wrong against man. Not a selfish pleasure is tasted, or a selfish scheme pursued, but is just so much obstruction placed across the path of human progress. Suppose that during the late fearful fire in Boston there had been one engine-house in the city that contained machinery and appliances capable of immediately stopping the flames, and suppose that some person had, and kept, the key. While granite walls are crumbling and fortunes are shrivelling in the heat, while men and women and children are struggling to save themselves or their goods, while homes are being ruined, while strong men strive and women weep, the possessor of the key, the knowledge of which might end it all, goes lounging about, whistling or humming a tune with hands in his pockets. Is there any plummet of language capable of sinking so low as to measure the depth of his guilt? Not a heart-pang nor a falling tear, not a broken home nor a ruined fortune, not a lost dollar nor a lost life, but would equally and justly be chargeable on him. And if the number of persons holding keys were a hundred or a thousand, instead of one, the principle would be the same. This is but a fair illustration of the case we have in hand. Each man holds in his hand the key to the deliverance from all evil of the sphere which he occupies and controls. Only let each one accept and live out the Christ ideal, and evil would disappear as the mist flees the valleys and hillsides when the sun is up.

The first and pressing duty, then, of every man is to become a practical Christian. You have no right to delay it an hour: for nothing else can be so important. As an individual, for the sake of your own development and highest self-interest, you are bound to the duty of being a Christian. For the sake of the disordered and broken family-life of the world, and by the importance of perfected households, you are bound to be a Christian. For the sake of society, and that its infinite wrongs and wounds may be healed, you are bound to be Christian. Your first political duty that national and international relations may be perfected, and that the dawn of the world's future morning may hasten the rising of its star, is to become a Christian. No reason is valid against, and every voice of heaven and earth combines in, the one ceaseless and urgent utterance. It is your first great duty to become a Christian.—*Savage's "Christianity the Science of Manhood."*

HOW THE CHRISTIAN SHOULD DEAL WITH DOUBTS.

Be never afraid of doubt. We are in the fog eternal of wrong, and there is no way for us to get clear but to prove all things and hold fast. Make free use of all the intelligence God has given you, only taking care to use it in a consciously supreme allegiance to right and to God. Your questions then will only be your helpers, and the faster they come the better will be your progress in the truth.

Never settle upon anything as true because it is safer to hold it than not. To accept the Bible even because it is safest, as some persons do, and some ministers very lightly preach, is to do the greatest dishonour both to it and to the soul. Such faith is cowardly, and is even a lie besides. It is basing a religion not in truth, but in the doctrine of chances, and reducing the salvation of God to a bill of insurance. If the Bible is true, believe it, but do not mock it by assuming for a creed the mere chance that it may be. For the same reason, take religion, not because it will be good for your family, or good for the state, but because it is the homage due inherently from man to God, and the kingdom of God.

Have it as a law never to put force on the mind, or try to make it believe; because it spoils the mind's integrity, and when that is gone what power of advance in the truth is left? I know very well that the mind's integrity is far enough gone already, and that all our doubts and perpetual self-defeats come upon us for just that reason. All the more necessary is it that we come into what integrity we can, and stay there. Let the soul be immovable as rock, by any threat of danger, any feeling of risk, any mere scruple, any call to believe by sheer self-compelling will. The soul that is anchored in right will do no such thing. There must, of course, be no obstinacy, no stiff holding out after conviction has come. There must be tenderness, docility, and, with these, a most firmly kept equilibrium.

Never be in a hurry to believe; never try to conquer doubts against time. Time is one of the grand elements in thought as truly as in motion. If you cannot open a doubt to-day, keep it till to-morrow; do not be afraid to keep it for whole years. One of the greatest talents in religious discovery is the finding how to hang up questions, and let them hang without being at all anxious about them. Turn a free glance on them now and then as they hang, move freely about them, and see them first on one side and then on the other, and by and by, when you turn some corner of thought, you will be delighted and astonished to see how quietly and easily they open their secret and let you in! What seemed perfectly insoluble will clear itself in a wondrous revelation. It will not hurt you, nor hurt the truth, if you should have some few questions left to be carried on with you when you go hence, for in that more luminous state most likely they will soon be cleared, only a thousand others will be springing up even there, and you will go on solving still your new sets of questions, and growing mightier and more deep-seeing for eternal ages.—*Bushnell's Sermons on Living Subjects.*

Miscellany.

—*Weekly Review:* The contributions for the support of Roman Catholic Missions, in 1872, amounted to £224,105. Two-thirds of this, £146,407, were contributed by France. How 'the faithful' are induced to contribute is shown by the following General Table of the Indulgences granted to the Association for the Propagation of the Faith by Pius VII., Leo XII., Pius VIII., Gregory XVI., and Pius IX. The Indulgences may be gained by all the Associates.

Plenary Indulgences.

1. On the 3rd of May.—The Feast of the Invention of the Holy Cross (the day on which the Association was established);
2. On the 3rd of December.—The Feast of St. Francis Xavier, the Patron of the Association;
3. On the 25th of March.—The Feast of the Annunciation;
4. On the 15th of August.—The Feast of the Assumption;

Or on any day within the octave of these festivals.

5. Every month.—On any two days chosen by the Associates;
6. Once a year.—On the day of the *general* Commemoration of all the deceased Members of the Association;
7. Once a year.—On the day of the *special* Commemoration of the deceased members of the Council, Division, Association of one hundred, or Circle of ten to which he belongs;
8. At the hour of death, provided he invokes, at least in his heart, the sacred name of Jesus;
9. Favour of the privileged Altar for every Mass said in the name of an Associate for a deceased Member.

(Children who have not made their first Communion can gain the abovementioned indulgences by performing, instead of receiving Holy Communion, some pious work appointed by their Confessor).

Besides these there are partial indulgences.

—The Rev. Jas. Long, C. M. S. Calcutta, writes from Russia to the *Ch. Miss. Intelligencer:* "It is in respect to *Bible circulation* that most good is being done by members of the Russian Church. I spent an evening lately in Petersburg with the President of the Russian Bible Society, composed of members of the Russian Church with the Czar at the head; they have colporteurs employed, and in journeying by rail you see these agents selling copies of Scriptures to travellers. I came from Petersburg to Moscow along with one of their colporteurs who has been seven years in their service. He told me he had been in the Caucasus and near the Caspian Sea, and had sold as many as 23,000 copies of portions of Scripture to the soldiers, who are quite eager to purchase them, all the Russian soldiers being now taught to read; but, he added, while he had free access to members of the Russian Church, it was quite different with Roman Catholics, who would have nothing to say to the Scriptures.

"Much of the future of the Russian Church depends on the active co-operation of the laity. They are beginning to take an interest in works of benevolence and religion. I have become acquainted, during my residence in Petersburg, with various interesting illustrations of this. One Madame ———, the wife of a general high in the Russian service, took me one day to visit an institution founded by her for the education of girls and affording aid to poor women. She held a mothers' meeting, in which, while the women worked, she expounded to them with great zeal and efficiency the epistle for the Sunday. She has been frequently in England.

"I visited two of the prisons with a Russian lady who expounds the Scriptures to female prisoners. I went to one of the worst houses in Petersburg, the nest of thieves and the vilest characters, where a few years ago the skeletons had been dug up of persons who had been murdered there at night and then buried on the premises; yet two Russian ladies pay weekly visits to this place, give religious instruction, and are endeavouring to form a ragged school on the premises The system of district visiting is being introduced into various parishes in Petersburg. I met one lady of high rank, who, when in England, engaged herself as a district visitor in a parish in order to learn our system. I know another case of one who devotes herself to translating books from the English into Russian. Among the books translated is the "Missing Link."

—A letter from York in the *Christian* says: "Brother D. L. Moody and his co-labourer Mr. Sankey are still here. Every meeting the past week has been pregnant with blessing, souls saved every night. Every section of Christ's Church has benefited by the services.

"One distinguishing feature in our brother's meetings is the Bible lectures he gives on such subjects as 'The Blood of Christ,' 'Faith,' "Prayer,' 'Grace,' 'Heaven,' 'The Coming of Christ,' 'Walking with God,' etc. On the occasions for which the last two subjects were announced, a large chapel was filled with an attentive congregation. The passages of Scripture are previously made known, and are read out by friends in various parts of the audience. The chapel was crowded long before the service last evening, and many sought and found the Saviour.

"We have had most refreshing seasons at our noon prayer meetings; we hope to continue them. Let me ask the Lord's children to pray that these meetings may become an institution in this city, and be greatly owned of God in the binding together of Christians of every name, in the deepening of their spiritual life and fervour, as well as prove to be a great rallying centre for organization and aggressive effort for Christian brothers and sisters.

"Next Wednesday we shall (D.V.) hold an 'All day meeting,' from 10 a.m. to 4 p.m. From 10 to 11 a.m. will be devoted to prayer and confession to God; 11 to 12, a Bible reading, subject 'The Scripture cannot be broken'; 12 to 1, a praise meeting; 1 to 2, a promise meeting; 2 to 3, a witness meeting; 3 to 4, united administration of the Lord's supper; and a service at 7 p.m. We are expecting a great blessing from these closing services. Brother Moody will (D.V.) go to Sunderland on Saturday next."

—The same; Mildmay Conference: "After a few words from Mr. Smithies, encouraging ladies to take up the work of correspondence with the men of our army and navy, Miss Weston gave an address, of which the following is the substance:—

"There is a great similarity in work amongst the blue jackets and the red in one respect—it brings

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great difficulties and rich encouragements; and my reason for speaking here is, that I feel many here have no roving commission, but one from the King of kings to help in this work. You are not aware, perhaps, how much work is done by a few lines of encouragement written to a Christian sailor. The men tell me that when they are on a Pacific station and the mail comes in, a rush is made to see if there be one from a Christian friend; and if there be, that letter becomes a sermon to fifty or a hundred men. He locks it up in his 'ditty box,' and it is brought out till it is worn with constant reading.

"Many can do this work, and I will be most glad to give names of soldiers or sailors. But let us remember the root of this work lies in the power of speaking to souls, be it by word or by letter.

"With reference to my own work, it has grown marvellously. It is the Lord's, and the glory is His. Five years ago I commenced a small work in the Royal Navy, as a member of the working staff of Carus Wilson's Soldiers' Society. On one occasion, a regiment being ordered to India, I wrote to a soldier in the ship 'Crocodile,' in the Red Sea. The letter became common property, and it was asked, 'Would the lady write to me?' I was only too glad to do so. The letter reached the questioner at Bombay; it was sent all round, and as many as fifty or sixty desired to be written to. The ship 'Crocodile' was the root from which the work sprung. Last year I had correspondence with 119 ships of our navy; and this year, out of the 222 on commission, I am in communication with 194. Next year probably I shall be with all."

—Orissa Mission Report: We remained several days at Jenapore, and were hospitably entertained and helped in various ways by Mr. and Mrs. Fouracres. The many hundreds of coolies from all parts of the district at work here furnished an ample field of labour. We went among them morning and evening, and did our utmost to convey to them correct ideas of God, of sin, and salvation through faith in the Lord Jesus Christ. We spent two sabbaths here, and took part in the Oriya and English services established by our host. The attendance at the services was very good, and all, Christians and heathen, seemed interested. After our visit, one of the Cuttack native ministers removed to Jenapore and took up the work, and has carried it on up to a very recent period. He gives a pleasing account of the attention paid by the people to his preaching, both on the sabbath and week-days. Would that every European situated as Mr. Fouracres is would imitate his example in establishing a service on the Lord's day for the benefit of himself and those around him!

Same; Cuttack Orphanages: *Twenty-two have been married* during the year—a larger number than in any former one—and of these twenty were famine orphans, making a total of forty-one famine orphans married from this institution.

Same; Piplee and Pooree: The native Christians of their own accord have adopted the system of "weekly offerings" for the support of the ministry. Each household is supplied with a small bag, in which the offerings are brought every Lord's day afternoon; and as every bag is numbered, the committee are able to know the amount contributed by each family.

Owing to the inundations which took place in the early part of the rains, we were unable to attend the Rut-jattra, as we intended; indeed for many days the roads were quite impassable, and in not a few places were washed away. A few days before and after the festival the road about Piplee is usually crowded with pilgrims, but at the time of the last festival it was quite forsaken. Those who have lived in the place for half a century had never witnessed the like before. Later on in the season, and especially during the cold weather, great multitudes flocked to Pooree from all parts of India. Some had been months on the journey; and, judging from their bandaged feet and limping gait, every step must have cost them no small amount of pain. Not a few that we saw were bowed down with age, and could scarcely expect to reach Pooree ere they died. Even the blind were being led with the hope that they might see Jaggernath, and the poor lepers were crawling along with the expectation of being cleansed. A rather unusual sight in these days was that of a man measuring his way to Jaggernath: two months after he had passed our house we heard of his entering the city of Pooree. He had travelled, according to his own account, from two to three hundred miles, and had been nearly twelve months on the journey. Truly their sorrows shall be multiplied that hasten after another god. On their return from this hotbed of disease, several parties of pilgrims carried along with and left behind them the seeds of cholera. As far as able, we were glad to distribute medicines among the sick and dying; but, considering the important interest at stake, we think that this work ought not to be left to private charity and to non-official persons.

—"I had more money than he had to carry on the suit," said a very mean individual who had just won a lawsuit over a poor neighbour, "and that's where I had the advantage of him. Then I had much better counsel than he, and *there* I had the advantage of him. And his family were sick while the suit was pending, and he couldn't attend it, and there I had the advantage of him again. But then, Brown is a very decent sort of a man, after all." "Yes," said his listener, "and there he has the advantage of you."

—Supposing your age to be fifteen or thereabouts, I can figure you to a dot. You have 160 bones and 500 muscles, your blood weighs 25 pounds; your heart is five inches in length and three inches in diameter; it beats 70 times per minute, 4,200 times per hour, 100,800 per day, and 36,722,200 per year. At each beat a little over two ounces of blood is thrown out of it, and each day it receives and discharges about seven tons of that wonderful fluid. Your lungs will contain a gallon of air, and you inhale 24,000 gallons per day. The aggregate surface of the air cells of your lungs, supposing them to be spread out, exceeds 20,000 square inches. The weight of your brain is three pounds; when you are a man it will weigh about eight ounces more. Your nerves exceed 10,000,000 in number. Your skin is composed of three layers, and varies from one-fourth to one-eighth of an inch in thickness. The area of our skin is about 1,700 square inches. Each square inch contains 3,500 sweating tubes or perspiratory pores, each of which may be likened to a little drain-tile one fourth of an inch long, making an aggregate length of the entire surface of your body of 201,166 feet, or a tile ditch for draining the body almost forty miles long.—*Selected.*

Are we to examine ourselves to see whether Christ is willing to pardon us? Nay, examine HIM for that, his feet, his hands, his side. Are we to examine ourselves as to whether he is able? Nay, examine the empty sepulchre and the folded grave-clothes: examine the 18th verse of Matthew 28th.—*The Christian.*

TELEGRAPHIC NEWS.

London, 21st August: Dr. Kenealy has concluded his speech; he declared his inability to produce Arthur Orton.—The Treasury has intimated its willingness to defray the expenses of conscientious witnesses for the defence.

Madrid, 21st: The Carlists have been severely defeated near Berga. Generals Saballs and Tristany were wounded.—The Carlists now number 28,000. The Government are organizing an opposing army of 90,000.

22nd: The Carlists claim the victory of the engagement at Berga.—Bilbao has been reinforced.

Paris, 22nd: It is asserted that the flag question for the French Army indicates a fusion between the Orleanists and Legitimists.—The Comte de Chambord has decided not to return to France until the termination of the present crisis. Relying upon being able to divide the Right, he at present will not stir to advance his claims.—An article has appeared in the *Journal des Debáts* which has been interpreted as the abandonment of the Republican cause.

London, 23rd: The trial of the Bank forgers is progressing. A plan to effect their escape from Newgate has been discovered; several of the warders had been bribed.—Wapping witnesses swore yesterday that the Claimant is not Arthur Orton.—The threatened engineering lock-out in the north of England has been averted, arbitration having been agreed upon.

24th: There has been a collision at Retford, on the Great Northern Railway. Several persons were killed.

Paris, 25th: It is authoritatively announced that the recent fusionist statements are incorrect, and that the only fact is a complete and absolute union of the Princes. No programme has yet been agreed upon.—A speech of the Duc de Broglie emphatically repeats that Government is resolved to defend principles of social order, and invites the assistance of all honest citizens; the speech warmly praises Marshal MacMahon, around whom it declares all should rally.

Constantinople, 25th: The Shah leaves here tomorrow. His visit has been marked by great cordiality. Preliminaries of a treaty between Turkey and Persia, for adjusting all pending questions, are being negotiated.

London, 25th: Mr. Monsell has resigned, but retains his post temporarily. The *Times* suggests Mr. Ayrton as his successor, and urges the appointment of Mr. Lowe to succeed the Duke of Argyll, should the latter retire.—Colonel Mackenzie, Deputy Quartermaster-General, has been accidentally drowned at Dartmoor.—Sir Samuel Baker has arrived safely at Cairo.—Three persons were killed and forty injured at the recent collision of an excursion train on the Great Northern Railway at Retford.

26th: Pilgrimages to France are increasing. Five hundred English Roman Catholics, under the leadership of the Duke of Norfolk, are about to make a pilgrimage to the shrine of Saint Mary of Alacoque.

Rome, 26th: King Victor Emanuel has accepted the invitation of the Emperor of Germany to visit Berlin.

Madrid, 26th: The siege of Carthagena is about to commence; General Campos is only awaiting a siege train and reinforcements. The Spanish wooden fleet has retired, being unable to cope with the fire from the batteries.—The authorities at Bilbao have ordered all foreign vessels to quit the harbour.

London, 27th: There is an extraordinary frequency of Railway accidents in England. Yesterday a collision occurred between an excursion and a goods train at Barnsley. Many persons were injured.—The Bank forgers have been sentenced to penal servitude for life. Macdonald and George Bidwell admitted their guilt, but endeavoured to exonerate Austin.—The fire at Belfast has caused a loss of a million dollars to the Marine Insurance Office. 130 families have been rendered houseless.

Paris, 27th: The French Ministry are seriously occupied with the question of the harvest deficiency, and are considering mitigatory measures.

Madrid, 27th: The Carlists under Don Carlos have been defeated near Estella.

London, 28th: Two steamers are loading at Woolwich with arms and ammunition for the Gold Coast.—The Atlantic Cable of 1865 has been picked up in a sound condition.—Latest telegrams from Spain state that the Carlists have captured Estella; the garrison surrendered.—Carthagena has been invested landwards, but the insurgent ironclads still command the sea.—Admiral Yelverton retains the insurgent frigates *Vittoria* and *Almausa*, the Spanish Admiral being too weak to claim them.

Paris, 28th: A hitch has occurred in the fusionist negotiations, it being a question of Count Chambord granting or accepting the constitutional charter.

PASSENGERS SAILED.

Per P. and O. Str. *Zambesi, August 22nd:*

For Southampton.—Mr. Doyle; and Mr. Thomas Bacon.

For Brindisi.—Mr. Rennick.

For Venice.—Captain T. F. Dowden.

For Suez.—Mr. S. D. Marshall.

Per P. and O. Str. *Travancore, August 29th:*

For Southampton.—Mrs. Fisher and four children; Mr. Thomas Sidden and child; Mr. J. Hanna; Mr. Hobbs and three children; Mrs. Walke and infant; Major and Mrs. Penny and three children; Mrs. Watts; Mrs. J. Stevens; and Lieut. Boyle.

For Brindisi.—Hon. Mr. and Miss Cunningham; Mr. Thompson; Mr. Doig; Major Tennant; and Rev. R. H. Maddox.

For Venice.—Mr. Justice Innes and Mr. Carss.

For Suez.—Mr. Ormerod.

For Aden.—Lieut.-Col. W. French.

DOMESTIC OCCURRENCES.

(*Charge for insertion, 8 annas.*)

BIRTHS.

BAPTY—August 22nd, at 58, Falkland Road, the wife of Mr. James Bapty, of a daughter.

GILLESPIE—August 24th, at the Mission House, Ahmedabad, the wife of the Rev. Robert Gillespie, of a son.

TIMOTHY—At Khetwady, 13 Cross Lane, on the morning of Monday the 25th instant, the wife of Mr. John Timothy, of the G. I. P. Railway Company, Bombay, of a daughter.

DEATHS.

KETT—August 19th at the European General Hospital, Bombay, of heat apoplexy, Mr. Charles Kett, Permanent-Way Inspector, B. B. and C. I. Railway, aged 32 years.

HOLDEN—At Egutpoora, on the 21st August, of remittent fever, John James, second son of Mr. John Holden, Assistant Locomotive Superintendent G. I. P. Railway, aged 21 years and 8 months.

Advertisements.

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